THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LX. SAN FRANCISCO AND BERKELEY, CAL., NOVEMBER 3, 1910 No. 44

PACIFIC
Theological Semi

OUR COUNTRY.

On primal rocks she wrote her name,
Her towers were reared on holy graves;
The golden seed that bore her came
Swift-winged with prayer o'er ocean waves.

The Forest bowed his solemn crest,
And open flung his sylvan doors;
Meek Rivers led the appointed Guest
To clasp the wide-embracing shores,

Till, fold by fold, the 'broidered land
To swell her virgin vestments grew,
While Sages, strong in heart and hand,
Her virtue's fiery girdle drew.

O exile of the wrath of Kings!
O Pilgrim Ark of Liberty!
The refuge of divinest things,
Their record must abide in thee.

First in the glories of thy front
Let the crown-jewel Truth be found;
Thy right hand fling with generous wont
Love's happy chain to farthest bound.

Let Justice with the faultless scales
Hold fast the worship of thy sons;
Thy Commerce spread her shining sails
Where no dark tide of rapine runs.

So link thy ways to those of God,
So follow firm the heavenly laws,
That stars may greet thee, warrior-browed,
And storm-sped angels hail thy cause.

O Land, the measure of our prayers,
Hope of the world, in grief and wrong,
Be thine the blessing of the years,
The gift of faith, the crown of song!

—Julia Ward Howe.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

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THE SYNOD OF CALIFORNIA THINKS IT HAS FOUND A MODERN HERETIC.

Evidently there is a determination on the part of the conservative element in the Synod of California to get Professor Day out of the San Francisco Theological Seminary. The refusal on the part of the Synod at its recent meeting at Fresno, to re-elect on the board of directors the Rev. W. K. Guthrie, pastor of the First Presbyterian Church of San Francisco, and the Rev. George Eldredge pastor of St. John's Presbyterian Church of Berkeley, foreshadows action to this end. This seems more evident when in connection with this action and the fact that these men are among the number who have defended Dr. Day, is taken the action of the synod in voting condemnation of his theological position and teachings.

There is scarcely a theological seminary anywhere in our country today in which the teaching in the chair of Old Testament literature is not substantially what Dr. Day is teaching. Perhaps the Presbyterians can count Lane Seminary at Cincinnati as teaching otherwise.

If the Synod of California should press the board of directors of San Francisco Theological Seminary to the dismissal of Professor Day, the Seminary management will find itself where the board of managers of the Christian Bible School in Berkeley found itself after Dr. Vankirk had been ousted a few years ago. No man of scholarship, who thought differently from what Dr. Vankirk thought could be found to take the place and the board was compelled to take a "back number" or appoint one who would teach substantially what the man who was ousted had been teaching. Wisely, they did the latter.

Strange, isn't it? that 168 men could be found in the Synod of California in this day of the world to condemn Dr. Day for teaching that Moses did not write the Pentateuch, and 107 to condemn him for not teaching that the book of Jonah is veritable history!

As to such critical questions as the authorship of the Pentateuch the large majority of those 168 men know very little; they are about as well qualified to pass judgment thereon as they would be to read the Old Testament in its original language at sight.

There is scarcely a minister who can do more than dig out, laboriously with the help of a Hebrew and English lexicon, a few verses an hour, from the original text; and as to critical matters in general they are usually no more capable of judgment than a man who has never studied medicine is capable of making diagnosis in cases of sickness. "Let the shoe-maker stick to his last." The average minister should preach the gospel, and leave questions of criticism to the scholars.

Well, if the San Francisco Theological Seminary is to be made over to suit these conservatives, three of the ablest men will have to go—Professors Day, Wicher and Paterson.

The Pacific has pleasure in giving this week an article by Professor Day, drawn out by the action of the Synod at Fresno.

CONCERNING THE REV. CHARLES R. BROWN AND HIS RESIGNATION.

The Boston Transcript of last Thursday contained the following editorial note:

"The news that comes from San Francisco this morning to the effect that the Rev. Charles R. Brown, pastor of the First Congregational church at Oakland, will resign and may return East (though probably not to Brown University) is one of special interest to Boston readers. Dr. Brown is well known to Boston, and it is a question whether any man in the entire Congregational body would be more welcome by New England than would he. He came to Boston from Iowa and was graduated from the Divinity School of Boston University. He was stationed for a time at a Methodist church near Cincinnati, then at the First Congregational church in Plymouth, Mass., and later was pastor of the Winthrop Congregational church in Charlestown, where he made a splendid reputation as minister and worker among men. He then accepted this call to Oakland, the best Congregational church west of Chicago, where he has obtained a remarkable reputation by his sermons, as well as by his popularity among the laboring men of the city. A few years ago he delivered a course of lectures at Yale on the relations of the church to social questions, and these were so well attended and made such a deep impression upon the city that their publication in book form was demanded. Dr. Brown has received many invitations to positions in the East, but he has never before taken them under serious consideration. It is to be hoped that his health is not seriously impaired."

The Pacific is glad to be able to give assurance that Mr. Brown's health is not seriously impaired. It is as we stated last week. No man anxious to do a man's part, his best, in the world's work can go on in this day and age very much longer than Mr. Brown has in his Pacific coast field. But after a rest of a few months it will be possible for him to take up work elsewhere and accomplish as much —in all probability more than he has accomplished in his fourteen years here.

Some surprise and consternation was occasioned when newspapers on the Atlantic coast announced Thursday morning that Mr. Brown had been called to the presidency of Brown University at Providence, Rhode Island. The Boston Transcript says:

"When Dr. Faunce, the present president of Brown, was asked today to comment on this dispatch, the reply was received that the report was probably an error, perhaps caused by the identity of names of the University and the suggested new president. Dr. Faunce, it was evident, saw no reason why he should not continue as Brown's executive; in fact, he said he hoped to be in that position six months hence. He declared further that he did not see how the presidency ever could have been offered Dr. Brown."

Newspapers on the Pacific coast have been in error for several weeks, confusing Boston with Brown University. The first press dispatch from the East, as printed here, had it Brown University instead of Boston; but all persons acquainted with the educational institutions in New England knew at once when they read in that connection that the call was to succeed Dr. Huntington that it was Boston and not Brown. However, the error went back East in the Associated Press dispatch and of course created not a little surprise.

As stated in The Pacific last week Mr. Brown's resignation is final. It was not accepted by the church Wednesday evening of last week, but was referred to the church board to be reported on Wednesday evening of this week. Mr. Brown has made it plain to the church that he ought to go; they are intending to make it as easy for him as possible, and with great love in their hearts both for him and Mrs. Brown they will take steps at once for the severance of relations which all were fondly hoping until very recently would continue many years yet.

It is to be regretted that Mr. Brown has not seen the way clear to remain until the 6th of December when the church is to celebrate its fiftieth anniversary.

In the letter of resignation mention was made of the fact that the church had had only three pastors in those fifty years. Dr. Moore, long connected with Pacific Theological Seminary, was with the church about eleven and a half years, Dr. McLean nearly twenty-four, and Mr. Brown a little more than fourteen.

It is worthy of note that during all those years the Ladies' Aid Society has had only three presidents: Mrs. Cole, Mrs. McLean and Mrs. Brock.

WORLD-WIDE EXPANSION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

One million dollars have been pledged for the expansion of Y. M. C. A. work in foreign lands, largely the Orient. John D. Rockefeller pledged $540,000 on condition that a similar amount additional be raised. At a meeting last week in Washington other gifts were announced among the donors being John Wanamaker, Cleveland H. Dodge of New York, who pledged funds for two buildings in the Levant; S. W. Woodward of Washington, $35,000 for a building at Kobe, Japan; James Stokes and an unknown donor $100,000 for a building at Moscow; John Penman of Paris, Ontario, $50,000 for a building at Hankow, China; John W. Rose, for the Montreal Young Men's Christian Association, $40,000 for a building at Canton, China; Dupont Clarke, Jr., funds for a building at Bangalore, India, and citizens of Buffalo, $35,000 for buildings at Tokio. Mr. Wanamaker offered to erect another building in China besides five foreign association buildings already given by him.

Dr. John R. Mott, general secretary of the World's Student Christian Federation, says that the program for expansion of the movement involves the addition of fifty experts in the Far East during the next three years to direct the policy, the erection of forty-nine buildings in ten nations, to provide proper equipment for such expansion, and $1,515,000 in money to cover the cost of the equipment. The countries to be benefited include the Philippines, Japan, Korea, China, India and Ceylon; Russia, Turkey, Porto Rico, Cuba and Portugal.

"There is the greatest need for the association at those points where the East touches the West," says Mr. Galen M. Fisher, national secretary of the Young Men's Christian Association for Japan. In the seaport towns of the East, where the Western man goes, he is without the restraints of his own civilization. Similarly the Japanese who goes from the interior to the big coast towns finds himself beyond the wholesome restraints which custom has imposed upon him. The Young Men's Christian Association stands at the junction of the two civilizations and tries to hold the conscience of both to a plane of right living. That is why the association is so useful at Manila, Hong Kong, Nagasaki, and other large places of the Orient. The United States is particularly well situated to forward the association movement. In Japan and China Americans are welcome, and the Japanese and Chinese believe in them. It is decidedly untrue that the Japanese are hostile to the United States. There is in Japan an exceedingly small jingo party, but it has no hold upon the people as a whole."

Speaking of the work in China, Mr. F. S. Brockman said at the meeting in Washington: "There can be no question that China is awake. Japan did not make such colossal changes during any ten years of her transformation as China has made during the past five years. These changes are profound and radical and cover the entire nation. They include transformation in government, education, industry, commerce and religion. China is in a plastic state and affords a most favorable opportunity for the establishment of the Young Men's Christian Association." He described the association at Shanghai, established ten years ago with 1,200 members, which raises an annual budget of $20,000 a year from the Chinese and has 500 men in Bible classes. Some of the prominent educators and officials of China during the past five years have identified themselves with the association.

CONCERNING DR. SCUDDER'S UTTERANCE ON NEGRO SUFFRAGE.

Last week The Pacific quoted Dr. Doremus Scudder of Honolulu as to Hawaiian suffrage and an incidental statement as to the American negro. In a recent issue of the Boston Transcript, Mr. Horace Bumstead refers to Dr. Scudder's utterance on negro suffrage in a very incisive manner as follows:

"Dr. Doremus Scudder of Hawaii told the American Missionary Association in Tremont Temple that the American Negro of the future will thank his Southern white brother for depriving him of the ballot until he should have proved his fitness for it—and that he would thank him notwithstanding the manner in which his ballot had been taken away. Let us see just what this means.

"It means that the Negro will hereafter be grateful for a disfranchisement practically based on color rather than unfitness—which its promoters have boldly avowed was intended to disfranchise every Negro if possible and not one white man if it could be avoided, and which they accomplished through "grandfather" and "understanding" clauses artfully devised to deprive the Negro of his constitutional guarantees for a square deal as regards suffrage qualifications.

"It means that the Negro will hereafter be grateful for a disfranchisement which is seriously restricting his economic freedom and opportunity, the protection of his life and property, his right to travel in equal comfort for an equal fare, the education of his children, and the guarding of the virtue of his wife and daughters.

"This conclusion Doctor Scudder naively states he has arrived at after seven years' residence, not in the South, but in Hawaii, and because the liquor dealers there have bought up the votes of the natives. In other words, when white men have so little control over their baser element that they cannot keep them from offering bribes, the proper

course, in Doctor Scudder's opinion, seems to be to take the ballot from all colored men because some of them have accepted bribes, rather than to disfranchise the few white men who have offered them.

"When American Negroes become grateful for a disfranchisement accomplished in such ways, and on such grounds, and with such detriment to their own welfare, they will have proved themselves unworthy of American citizenship. And that time will never come. They are willing to play the political game with their white brothers on equal terms, but not with loaded dice and marked cards."

THE SUPREMACY OF JESUS CHRIST IN THE MODERN WORLD.

In the course of his address at the National Council meeting on "The Supremacy of Jesus Christ in the Modern World," the Rev. Dr. W. H. Day of Los Angeles said:

"Two deep impressions remain in my memory from the Edinburgh Missionary Conference and the misisonary cruise which followed it: First was the unflinching disclosure of our task. Never has Christianity faced so completely and intelligently the gigantic obstacle delaying the enthronement of her King. The commission dealing with this matter presented as part of its report the Atlas of Missions, edited by Professor Beach of Yale. The vast areas where not a single red dot, indicating a mission station, breaks the hopeless monotony of the map, makes one ask whether we have ever begun. The eye sweeps over Northern Asia; much of it is not even touched by missionary effort. Arabia, the Soudan and westward to the Atlantic, as well as great areas in South America, are yet without the voice of the missionary.

"We seem to have been passing through a period of decay of faith and we question whether the conviction upon which missionary motives rest still lives. There are two tendencies in our modern times. For want of more satisfactory terms, and though these words have been used in different connections, we may characterize these contrasted intellectual points of view, the one as scientific realism, and the other as spiritual idealism. The scientific realists insists that beyond eternal matter and the energy inherent in it there is nothing. In the interest of immediate existence men have seemed to forget the fundamental spiritual truth which makes existence intelligible. Because unillumined by Christ, thinking men have remained baffled, agnostic, not sure whether the universe be rational or a meaningless chaos. But we may be sure there is something beyond materialistic monism, when even those who are most convinced of that position recognize its moral weakness. Widely differing schools of thought have become convinced of the futility of knowledge that puffs up when untouched by the love that buildeth up. Modern intellectual life, when it has tried to get on without the spiritual idealism of Jesus, has been unbalanced and unsatisfied. From Germany, Britain and America we witness a rising demand for something better. Professor Munsterberg has spoken with insight in saying, 'Our time is tired of mere naturalism and skepticism, throughout our life a new wave is rising, a mere longing, a new feeling, a new certainty.' Gigantic as are the difficulties in making Christ supreme in the modern world, even more strongly comes the assurance that such intelligence, such co-operation and such passion must finally win. It depends upon us. We can if we will. The part which our own Church has is far greater than the number of our communicants would lead us to expect. Our leadership during the hundred years of the life of the American Board has far exceeded both our wealth and our numerical standing."

CHRONICLE AND COMMENT.

The International Prison Congress favored the payment of convicts full compensation for their work and an accumulation of the receipts as a fund for their families in case of need.

More than four millions dollars are spent in this country every day for intoxicating drinks, and three-fourths of all the crimes committed are committed by persons taking these drinks. Three-fourths of the insane are drinkers. Surely the saloon, the constant temptation to drink, ought to be abolished.

The policy of medical inspection in the public schools of the country is increasing in area and scope. Already two-thirds of the cities of the country, and several entire States, have inaugurated some form of inspection. One-third of the cities inspect children's teeth. A rapidly increasing number employ nurses to follow up the defects discovered by the physician, and to effect a remedy or instruct the parent as to treatment.

It is a matter of record in the Treasury Department that the life of the $1 and $2 bills is becoming shorter each year. A bill of either of these denominations does not remain in circulation now much over thirteen months. At one time the life of a small bill was about two and a half years. This has been gradually reduced, and the ragged and dirty money that comes into the treasury now for destruction is seldom over two years old. The new money-washing machine installed in Washington, to cleanse this money, is expected to have some effect in lengthening the life of the currency, but it is not believed it will greatly prolong its existence.

The Rev. Dr. C. W. Gordon of Winnipeg, the "Ralph Connor" of literature, gave a sermon recently on the text, "Blessed is the nation whose God is the Lord." The ideals of the men of Canada were contrasted in the following manner: 'Big business — big corporations — big population — big transportation systems — big returns. He showed the inherent weaknesses of all such ideals, and then proceeded to substitute for "big" the adjective "great." Great business —in quality; great corporations — in usefulness; great population—in life and conduct. It is the Church's duty to so proclaim the great ideal as to oust the big ideal; it is the individual's part to fix his vision upon the only ideal life—Christ's."

The following named corporations have a pension system for their employes, the entire amounts of which are paid by the corporations: Canadian Pacific Railroad, Pennsylvania Railroad, Baltimore and Ohio Railroad, Illinois Central Railroad, Southern Pacific Railroad, Philadelphia and Reading Railroad, Metropolitan Street Railroad, Oregon Railroad and Navigation Company, Boston Elevated Railroad, Fourth Street National Bank,, Philadelphia, Pa.; First National Bank, Pittsburg, Pa.; Girard National Bank, Philadelphia, Pa.; Bank of New York National Banking Association; Merchants' National Bank, Baltimore, Md.; Old Dominion Steamship Company; Delaware, Lackawana and Western Railroad. There are at least a hundred other companies that have pension systems. They vary in method. Some require employes to contribute a certain amount annually.

There are now about 600 Chinese students in American schools, colleges and universities. Under the arrangements made for the use of the indemnity returned to China by the United States government, this number will be increased

The paper money now in circulation is to be reduced in size. It is now 7.28 by 3.04 inches. It will be reduced to 6 by 2½ inches. Secretary MacVeagh says: "The main alvantages of making these changes is that they will render possible changes in our other forms of paper money which will save the government more than $600,000 a year. This will give the people a cleaner, more convenient, and more artistic currency. On the popular side I am inclined to thing the change would cause little if any inconvenience and would be quickly commended by the people. The smaller notes could be carried flat and, being preserved in shape, would not wear from folding and would be more readily handled by cashiers, tellers and clerks."

THE "MOTHER" IN EXEGESIS.

W. N. Burr.

An evening in Los Angeles with no special demand upon one's time. Where might an hour or two be profitably spent?

Strolling by the First Methodist Church a light in a basement room attracted my attention, and I followed a group of people who were going down evidently to a meeting to which an outsider would be welcomed. It proved to be a Monday night Bible Study Class, conducted by Mrs. J. D. Burch, the pastor's assistant.

It was a rambling, suggestive, plain-folks talk to which I listened, a picking-up of proof-texts from all over the Bible to be fitted into place during the hour's instruction. "In the School of Christ," was the topic under consideration.

"It was the Monday of Passion Week," said the leader. "We have the story in the twenty-first chapter of Matthew. In the fourteenth verse we are told that the blind and the lame came to Jesus in the temple, and he healed them. Jesus was always doing something for some needy creature. His religion was not all in his head. He was **filled** with the Spirit, and that means that it worked out in all sorts of good deeds for the benefit of others. That is a lesson that comes to us on the very threshold as we enter the school of Christ. True Christianity is a working force in one's life, that not only goes with him to prayer-meeting and shows itself in his tongue, but it goes with him when he has business dealings with other people, and shows itself in straight, honest square dealing, in little matters and in big ventures.

"Now turn to Luke 19:47, 48, and see how interested the people were in the teachings of Christ. It is the attentive pupil that gets the real heart of the lesson. It is the attentive listener in the pew that gets a blessing from the sermon. The other kind of people sometimes got into the temple in Christ's day here on earth. Do you want to know what he did with them? You'll find it in Mark 11:17.

"Now back to Matthew 21:15, 16, 17. I am glad for the place that Jesus gives to the children in his school, aren't you? Turn to Psalm 8:2. We have dear little Christian children here in our First Church that go along testifying for Christ everyday. I heard of one who innocently and fearlessly gave her testimony in a street car the other day.

"We get a further glimpse of the school of Christ in Luke 21:37, 38. And in Matthew 11:29 we hear his call to enter his school.

"What makes a school? Well, there must be a building. Turn to Genesis 1:31 for a glimpse of the great building which God has builded, the University building in which he has placed us, where we are to live and to learn all we can. Wonderful things God has to reveal to us, and he has provided for us this great building not made with hands, and called us into it to learn of him.

"And this building has its class-rooms—our various churches. O, the poor souls who wander about the great university building, but who refuse to enter any class-room and get the benefit of the instruction. That was not Jesus' way—he set us a better example than that. Christ's school demands faithful class-room attendance. He was never careless concerning class-room duties and privileges. We'll read Luke 4:16 to prove it. Now, this is Monday night. Suppose the Lord were to put his finger on the spot where you should have been yesterday morning—were you there? Read Hebrews 10:25.

"And remember that **boarding around** is not conducive to our best development. What would you think of a pupil who would go one day to one school, and the next day to another school, and the next day to still another? We don't do things in that way in ordinary school life. There is authority that would not allow any such thing, and if a pupil were to attempt it he would very soon be headed off, and the doors of some one school would open for him, and he would be told to **stay there!** Strange that we think we can do things in the school of Christ that would throw our public school system into choas if attempted there!

"Now, what of the Teacher in the school of Christ? He is revealed to us in John 14:26. And what a Teacher he is. By his very presence he quickens our memory, we do not become confused when we have close dealings with him, but he helps us to a quick understanding of our lesson. And he gives his services freely. There is nothing to pay for his instruction. It is without money and without price. Do you want something more than my word for it? Read Luke 11:13. And we need not be worrying lest this teacher leave us someday. There is that good music teacher that you had for Mary, and when Sarah was old enough to take music lessons you engaged that same good teacher for her. But Sarah had not been taking lessons very long before something unforeseen occurred, and the teacher you thought so much of moved away—well, we need not fear that we shall ever have any such experience with the teacher in the school of Christ. We have his promise in black and white that he will stay with us. Read Matthew 28:20 and John 14:16.

"And here is another thought for us: While this is a free school, free for all, there are certain conditions. We are required to abide by the rules, and to **try** to learn. John 7:17 tells us if we would get the benefit of the instruction in the school of Christ we must be willing to do the will of the Great Founder of the school. And we find something else said about the requirements in John 14:23; and the old prophet Isaiah had a word to say that fits in here—Isaiah 1:19. No one can expect to gain a diploma in this school who wants to play all the time. We'll just read, all together, I Samuel 12:14, 15, and then I Samuel 15:23."

Now, I do not know what some of our learned exegetes would say to all this; somehow it did not seem to me to be just their kind, it was too simple, and tender, and plain-folksey, and—motherly! But the forty-three people who were gathered in that **lower** room that night seemed to be getting a feast out of this sort of instruction such as they would never have enjoyed had they been in some **upper**

room and forced to feed on all the Isaiahs, if perchance there was more than one of them, or "The Virgin Birth," or the authorship hitch in the first chapter of Genesis. That is all right for those who can stand it, some folks belong in the upper room and there is a lot of work that needs to be done there; but it is a comfort sometimes to get away from the **head** and just nestle down in the **heart** for awhile. Mother is a little old-fashioned, perhaps, but she's—she's—mother! and somehow the mother-tenderness, the mother-conception of things, seems to get closer to the heart of things than bald learning. The learned doctors are up-stairs folks, I know, compared with "just mother"; but sometimes the spirit that once brooded in "an upper room" gets down into the basement, and does some of its best work there.

I once heard Campbell Morgan speak on the tender invitation, "Come unto me, and I will give you rest," and he said: "There is something of **motherhood** in these words, and that is perhaps one reason they are so well known. There is Fatherhood in the words immediately preceding, and the two are needed to round out the Master's message; but we catch the mother-part first. The child is always first attracted by motherhood—it must grow a little to understand fatherhood."

The "father" element in Scripture exegesis is mechanical, critical, "heady"; the "mother" element is—well, **motherly.** I suppose both are needed; but I am glad that I can always "run home to mother" when "father" frightens me.

La Canada, California.

AN IMPORTANT STAGE IN THE PROGRESS OF THOUGHT ALONG BIBLICAL LINES ON THE PACIFIC COAST.

By Professor Thomas F. Day, D.D.

Of the San Francisco Theological Seminary.

Personalities aside, the proceedings in the Synod of California on Friday, October 21st, mark an important stage in the progress of thought along Biblical lines on the Pacific Coast. Every movement has its critical periods. Advance in new fields of investigation means that many rough roads must be traveled. Established systems may command the easy assent of satisfied adherents, but new systems gain ground only by the hardest. It is well that it is so. Truth claims the enlistment of a man's deepest spiritual purposes, and the forth-putting of his most strenuous intellectual energies. Her rewards are for the men who give up all for her sake. She hides her secret from the intellectually lazy and from the morally insincere.

No wonder, then, that Biblical criticism should have to contend for its very right to be, on many a hard-fought field. Its career is one of the glories of the last two centuries. Beginning in the middle of the eighteenth century, with the French physician Astrue, to live an organic existence as an incipient science, it kept on its way, now banned and now blessed by the church according to its attitude to churchly tradition. True to its character as a science, Biblical criticism has cared more for the facts discoverable in its realm than for the onclusions that speculative minds may draw from them. It modestly limits itself to its chosen sphere. It collects, classifies, analyzes the Biblical data. If they seem to confirm the special type of doctrine that happens to be in vogue, all goes well. The early Biblical critics maintained that Moses wrote the first five books of the Old Testament. But when a new generation of critics arose, who pushed their investigations farther, they divided, some affirming and others denying that the Pentateuch could be Mosaic. No other Biblical problem demands, or has received, so much painstaking research as the Pentateuchal problem. Why was it so difficult? Just as men believed, for long millenniums, that the sun revolves round the earth, so they believed that Moses was the author of the Pentateuch, and for the same reason, viz.: that the facts all seemed to point that way. The struggle between the Copernican and the Ptolemaic theories of astronomy was a struggle between reality and appearance. The same is true of the rival Pentateuchal hypotheses: Somehow the reader gets the impression from his ordinary, noncritical reading of Exodus, and of Deuteronomy, that he is dealing with the product of Moses' own pen. But when the inquiry goes below the surface, innumerable difficulties appear. Whoever would know the extent and significance of these will have to consult the later Bible Dictionaries and Commentaries. It is enough to say that the non-Mosaic theory regarding the Pentateuch has won the day among scholars. But the rank and file of Bible students are naturally afraid to accept a hypothesis whose basis seems to them so far removed from their own common-sense way of judging. If the book says that "Moses wrote all the words of his law," does not that settle it. If Jesus quotes from the Pentateuch, using such formulas as: "He (Moses) wrote of me," does not this, too, make the scientific theory look foolish?

Here is the crux of the situation. Often in the past the scientific view has triumphed over the rough-and-ready view, and we are all gainers thereby. In many parts of the church the progress of criticism has been so great that strife has ceased. On the Pacific Coast the questions have been slower coming to the front. We are a practical set of men. We have had neither time nor opportunity for extended research. The inevitable is the result: only the few whom professional duty or personal taste has led to the study of these questions are ready to consider them on their merits. Other men will necessarily judge them according to standards with which they are familiar.

It is along this line that we must proceed when we seek to estimate the vote taken at the meeting of the Presbyterian Synod. One hundred and sixty-eight men disapproved of the teaching that Moses was not the author of the Pentateuch. An analysis of this vote by methods of experimental psychology would be most interesting. It might be found that in the case of most of the voters the determining factor was the conviction that Moses must have been the author, since this is the dictum of their unsophisticated reason acting upon the data which lie upon the surface. No critical view which runs counter to these plain surface indications could stand for a moment. To admit its possible truth would be to them irrational. And since they are set as guardians of the truth as they see it, such admission would be in their eyes morally wrong.

Moreover, the standards of the church, being interpreted naturally and necessarily in harmony with their views (which but recently were well-nigh universally held by Christian people), seem to stand like a mighty Gibraltar to oppose the advance of the newer view.

We must deal justly with such men as these. We ought to allow that they have acted according to their light. Were they mistaken? The ninety-two men who voted on the other side followed the light that was in them. Was it a clearer and fuller light? One of the early church Fathers used to say: "I believe, because, it is impossible." Of this minority in Synod some would rather say: "We believe what seems to others impossible because a more complete induction of fact constrains us." Can they be blamed for so declaring? Others of this minority could only say: "We do not accept the non-Mosaic theory of the Pentateuch, but we tolerate it in those who can accept it." They could not say

this if they did not believe that the creed of the Presbyterian church is liberal enough to include the scientific view.

Thus we see that the question narrows at last to technical proportions. Do the official standards of the Presbyterian church, the Confession of Faith, and the Catechisms, the Longer and Shorter, permit men of such divergent views touching the authorship of the Pentateuch to dwell together in peace? The majority said "No," the minority "Yes." It should be added that the emphatic negative applies more particularly to those who teach in theological seminaries, while the clear-cut affirmative includes under its mantle of toleration theological teachers as well as ministers.

A study of the vote reveals a wavering front at times in the ranks of the opposition. This appears in the case of the vote on Jonah. The minority gained sixteen votes over its original ninety-two, and won by a single vote. That is, one hundred and eight men affirmed that a theological teacher has a right to teach that the story of Jonah is or may be a parable, while one hundred and seven held that he is true to his official responsibilities only when he presents it as a literal record of historical facts. This and other similar features of the vote show that some minds at least were uncertain how far their opposition to critical views should extend. On further examination of the fact, it is probable that these men, and in time still others, may reach the point where they can stand on the same platform of toleration with the pioneer band of ninety-two.

Surely the mind that was made for truth cannot forever bar its free entrance. We may confidently hope that the ecclesiastical liberty won by Christian scholars in Scotland, England, Canada and the Eastern sections of our own country will not long delay its coming to our Western coast, where, strangely enough the paradox presents itself of a church more conservative as a rule than may be found elsewhere, surrounded by conditions that in other spheres —politics, literature, education—make for the greatest possible freedom.

SOCIAL DEMOCRACY IN MILWAUKEE.

An Account of Its Workings.

The Social Democrats have ruled in Milwaukee for several months and in a way very gratifying to all who are devoted to the cause of honest and efficient administration.

The Rev. Walter F. Greenman writes in The Christian Register: Even among those very friendly to the cause there were many forebodings. The party's political and executive inexperience lowered the level of expectation. Milwaukee should be congratulated if it escapes radical bunderings and has an administration beyond the shadow of suspicion of any domination by the special interests which, in the past, with equal facility have seemed to deal with both the older parties. From the moment the gavel of President Melms fell when the hour struck for the first meeting of the Council, there has been a gradual and constant release from apprehensions. The sessions have been unparalleled in brevity, decorum, and business-like character. Excepting several demonstrations to embarrass the Social Democrats in the selling of the city bonds, there has been no suggestion of politics in the despatch of the public business. The discussion and determination of every matter has been exclusively with reference to what is best for the public weal. At every point it has been evident that the new party was making a determined and reasonably successful attempt to fulfil the pledges incorporated in the fifteen planks of its platform.

Mr. Greenman writes as an "outsider," not being a Social Democrat, and says that with the sole exception of the matter of appointments there has been no seriously hostile criticism of anything the Social Democracy has done.

"They have combined, under a single head, departments which should never have been separate. They have instituted various economies and set on foot agencies which must, with precision, determine the minimum cost of maintenance in the future. Their constant supervision of the various departments has resulted in a heightened efficiency not unlike that which Mr. Roosevelt's high-geared activity and supervision quietly achieved in the departments at Washington.

"There was a grim humor in the mayor's initial announcement that the Social Democracy was pledged to an eight-hour day. Old officials who wanted to keep their jobs understood and promptly lengthened their working day accordingly. Eight hours has not been the maximum for the aldermen and heads of departments. Although receiving only $1,000 salary, the aldermen have relinquished all other work, and with the heads of departments devote from ten to fourteen hours to the city. The policemen on the other hand, have, in accordance with pre-election promises, one day off in two weeks."

Some correspondents, having written of mutterings heard to the effect that special interests were planning to embarrass the city government, Mr. Greenman says:

"Beyond an occasional knowing wink the writer has not been able to meet anything of this sort. On the contrary, the chief representative of several of the largest interests in the city said very recently, 'Everything points to the most efficient and prosperous city administration we have ever had,—and honest, too!' All the philanthropic and betterment interests are commenting, 'We must make hay in this first sunshining.' The chairman of the Committee on Delinqency, in a report adopted unanimously by the Central Council of Philanthropies representing about one hundred and twenty-five organizations, said: 'This report was made in response to a request to prepare a program which should indicate the work of the Council along these lines for the next five years. Since the recent election it is increasingly obvious that it should easily be achieved in three years at the utmost.' Said one of the most effective betterment workers recently: 'Within the last month I have had occasion to go to the mayor five times to suggest new measures. In every instance he was there first. The moment my subject was announced, he smilingly drew out one of the many little drawers over his desk to consult his own memoranda on that very subject. In five minutes we were agreed upon the best immediate disposition to be made of the matter, and I was off. This is like working with a band of brothers.'"

It is stated that the churches are divided in sentiment. "One-third are Roman Catholics: they are consistently antagonistic. This antagonism took the form of violent denunciation from the pulpit on the Sunday before election in the Fourteenth Ward, in the midst of a district sheltering four thousand Poles. Yet in this previously Rose-Democratic stronghold at the recent election four thousand votes seem to have been changed in favor of Social Democracy in spite of the antagonism. The Lutheran churches, about equal in number to the Catholics, are neutral; they are as isolated in all matters from the Protestants as they are from Catholics; they are the only people not represented in the Central Council of Philanthropies.

thropies. Among the other churches, while identification with the Social Democritic party is rare, there is an abundance of hearty sympathy and readiness on the part of both clergy and laity to co-operate in many ways."

It is stated that the removal of Dr. G. F. Bading, Health Commissioner, caused a sharp discussion. "At the outset the new party had announced that no efficient officers should be discharged, and, as a matter of fact, Dr. Bading's name headed the list of those whom they intended to retain. Dr. Bading had certainly made great inprovements in his department. He was the one shining light in the old regime. As soon as it was intimated that he was to be retained, complaints of his serious, if not utter neglect of the sanitary conditions of tenements, factories, and especially of the yards and alleys in the poorest districts of the city, were received. At such a moment these complaints, reinforced with photographs, made the plea of inadequate force of deputies of no avail."

Dr. Rucker, Surgeon United States Navy, was secured from the United States Government for the office.

It is stated that Victor Berger, the leader in this experiment, insists upon two things: "First, as a matter of course, he must have his best and utmost of every Social Democrat. But, secondly, and more important still, he must have the punctilious fidelity to the principles involved, even though that should bring defeat at the polls two years hence. Only so can fidelity and efficiency win the support of non-Socialists, which they must have to win elections and continue the experiment."

As to the way the party addresses itself to this problem the writer says: "At this point it evinces an open-mindedness and an appreciation of human nature not to be found in doctrinaires. Here we come upon a significant condition. After years of study, more or less academic, these Milwaukee Social Democrats have received a somewhat damaged commission to go ahead and do something. That is congenial to them. They prefer to do rather than to promise: they are aiming first at some practical and winsome results rather than at a perfection on paper. For this they are denounced by their New York Socialistic brethren as mere opportunists. To which Berger counters with 'Alas! you are Impossiblists.' The distinction is illuminating."

The Milwaukee attitude, according to Mr. Greenman, may be summarized as follows: First, we are pledged to the program of International Socialism. To most non-Socialists that is equivalent to saying, "We believe in universal brotherliness and pledge ourselves to do our utmost to achieve it." So much for the ultimate goal. For the present we are addressing ourselves to the task of governing Milwaukee. In doing this we are hampered by laws, many of which were drawn to satisfy special interests and in large measure hostile to the common weal. However, we are confident that we can administer even these laws in the spirit of social democracy. This community will be so well pleased with that spirit and its results that we believe not only that we shall be returned at the next election, but by that ime we sha'l be given a new city charter more in sympathy with Social Democracy and in accord with the public welfare.

To the question, Between this ultimate goal of International Socialism and this present incidental government of Milwaukee, with what sort of a program of Socialism do you fill in the interval? the answer is:

"Ours is first an economic system aiming at a Co-operative Commonwealth, and all the changes we urge are based upon what we regard as economic necessities in the evolution of human society. At the same time, we regard it wiser not to publish all the intermediate steps. This is not mere strategy. It is natural that experience in the administration in large affairs should teach one something, that it should compel a constant modification of the details of the program which every Socialist carries in his mind and heart."

DR. CAMPBELL MORGAN IN HIS LONDON PULPIT AGAIN.

The British Weekly writes of Dr. Campbell Morgan's return to his work in London after an absence of three months in the United States and in other parts of England: "He is looking very well, although the grey tints of his hair are slowly whitening to silver. He is beyond doubt one of the handsomest and most imposing figures in the English pulpit. He holds himself with stately erectness in his black gown, and seems to dominate his huge congregation as from an actual throne. Every seat in the area and lower gallery was full on Sunday morning."

Dr. Campbell spoke on the text, "Take my yoke upon you and learn of me, for I am meek and lowly in heart." Dr. Campbell began by speaking of his three months' absence from Westminster. "During these months God has spoken many gracious words to my own heart. They have come from prophets, seers and psalmists of these new days of the Spirit. I have listened to many precious messages on both sides of the Atlantic, but there were two which I felt were specially for me. One of these was the closing sermon at the Bible Conference in Mundesley, delivered to us by William Robertson Nicoll, on the subject of 'Rest,' The second message was given in a litle mission chapel at Mundesley, by George Albert Hamson, on the words, 'In nothing be anxious.' Each of these messages came to me as a revelation and a rebuke. The revelation was that of the possibility and power of a life quiet and strong in the midst of circumstances of difficulty and danger. I received a rebuke for the frequent feverishness and consequent frailty of much of my own life. I have been led to a quiet contemplation of the restfulness of Christ in the days of His earthly ministry. This has created in me a desire to enter into His rest. Every day since I left you I have read this wonderful eleventh chapter of Matthew, from which I speak this morning.

"Let me emphasize the fact that the word 'meek' does not mean 'weak.' There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated 'meek' is used of a colt broken in and ready for its work. It means strength harnessed for service, force completely at rest, and therefore powerful."

A SUMMER WITH GREEN STREET CHURCH.

J. Perry Ratzell.

The pastor and his wife had worked faithfully and hard! At first came the earthquake and fire and then the rehabilitation! During all these strenuous days and months and years, Mr. and Mrs. Walz were at their post of duty! No vacation, worthy the name, could be had; the work did not permit it. But now that the congregation is splendidly housed and the facilities at hand for a forward movement, the opportunity has come! The ever-ready and willing band of workers see it and vote a prolonged vacation! As supply therefore during this interim I came to Green Street Church.

The summer was a pleasant one. The experiences were unique. To fully understand and appreciate them it behooves the reader to remember that Green Street Church

is located in old San Francisco. The parish was once very different from what it is now. It is now very cosmopolitan, with the Italians very much in the majority. The principal thoroughfare is a babel of tongues. With these aliens have come the alien's conceptions of the Sabbath, of institutions political and social, and of the church. Stores are open Sundays as on week days. There are at least a dozen nickelodeons within a radius of three blocks, and four saloons within a stone's throw of the church. The dance hall next door is a counter-attraction, and if the whole truth be told it attracts the greater crowd. It is also well to remember that the church is only three blocks from Pacific Street and the Barbary coast. Surrounded with this bedlam of vice and crime and corruption the church stands—the only Protestant church in all this vast region—iltfing up a beacon light beckoning the thronging multitude to the Christ and to Life. Surely of this church it cannot be said that she has followed the line of least resistance. She has held the fort; she is now holding the fort and judging from her present equipment and the spirit of her pastor and people she means to hold the fort at the same old and needy place.

The gymnasium is a great power for lasting good. It is open every night of the week except Sunday and Wednesday. The Sunday school children come on Friday afternoons. To the evening drills conducted by Rev. Mr. Walz himself come promising young men and women. They come from all walks in life—with all manner of creeds and many with none. It is probably the best equipped gymnasium of its kind in the city. Here many come for enjoyment and exercise, and some return to worship. At present there is a fine lot of manly young fellows there, some of whom are beginning to attend the Sunday evening services and give promise of great helpfulness to the church.

My experiences with the "bum fraternity" were to me novel. I began my ministry in New York as assistant to Dr. Madison C. Peters at the old Bloomindale church. A part of my duties there was the protection of the Dr.—i. e., to be a "bouncer." My experiences at Green Street recalled the old days, with this difference, however, that San Francisco has New York beat in "bumology." The careless, reckless mass of humanity which has become driftwood in San Francisco is appalling. From the four corners of the globe these shiftless vagabonds seem to have come. Their tale of woe is heartrending and they have learned to recite it faultlessly, and the methods and schemes employed to get a nickel or dime give evidence of a good deal of mental acumen. And of course they come to Green Street, for it is in their district. One fellow, well dressed and educated, is almost beside himself and on the verge of committing suicide. He has had great sorrow of which he may not speak, but can I therefore introduce him to God? He prays with an earnest ring, and finds God and as a consequence he has now become respectable and should sleep in a respectable place, therefore he needs twenty-five cents for a bed. Investigation has proven the fellow a worthless social parasite. Thomas Keen from London, five miles out from St. Paul's, has been in this country only five weeks. He wishes he was back. He is sick and out of work. Work was found for him but he decided he did not want to work. The vast majority of these fellows are looking for work where there is none. Mr. Tupper is a pleasant and bright young fellow, claiming membership in the old First Church of Springfield, Mass. He has been to the Islands but is now sick and on his way back to his aged parents. He, too, finds himself stranded in San Francisco. Work is what he wants but money suits him better. Watch out for him, brethren! Another poor fellow hasn't had anything to eat for full forty-eight hours and he has been looking for work all day. "But why don't you go down into the prune orchards? Men are wanted there. I was down in San Jose myself the other day and I know men are needed." "But I haven't any money to get there." "You need no money. You can readily walk it." He looks up and with a twinkle in his eye, asks, "Did you walk it?"

And the female parasite is also there. She comes with cane and card to choir practice; she had been drinking; she demands money, for is she not in the presence of Christians? She becomes abusive and will not leave, so we call the patrol.

O, the wrecks of humanity, shadows of their former selves, sons and daughters of fathers and mothers! These may be the product of our political system; they may be the manufacture of the saloon, and the dance hall; heredity or environment may be to blame; the power of vision may be lacking, but surely their conscience needs awakening, their will power needs strengthening. And the problem of problems is to separate the sheep from the goats. One or two out of every hundred are worthy and when these return, no longer for aid, but to bestow gratitude, one's heart is rejoiced. The few worthy ones thus returning become the oases in the deserts of the apparently hopelessly lost.

In the midst of this conglomerate mass Green Street Church is situated. Her possibilities are limitless. Her pastor is sane, keen-visioned, with a heartful of tenderness and love for suffering humanity. He is respected and loved by the masses. What Green Street Church probably needs above everything else is more workers—men and women who are willing and have the genius to make known Jesus of Nazareth to the people. The church must go to the people, for the people will not first go to the church.

College City, Calif.

PROFESSOR AND MRS. NASH GREATLY BEREAVED.

Monday evening of this week Catherine Nash, the beloved daughter of Professor and Mrs. C. S. Nash, met with an accident which resulted a few hours later in her death.

In company with Bertine Price, a little girl friend about her own age, ten years, she was riding on a bicycle and was struck by an automobile. They were not seen by the occupant of the automobile, being close behind a wagon; turning out suddenly their wheel was struck by the motor car which passed over the body of Catherine, inflicting such injuries that the physicians who were summoned immediately could hold out no hope of recovery.

There was great sadness in homes all about the bay as the sorrowful news went around that night and the next morning.

Catherine was their only child, the darling of loving hearts, a child of large promise. Only last Sunday a prize for special proficiency had been awarded her in the Sunday school of the First Congregational church of Berkeley. Last year she was abroad with her father and mother and attended the schools of Germany. Since their return to Berkeley she has been a pupil at Miss Head's school.

Professor Nash is on his way home from the National Council in Boston. The Rev. H. R. Miles of the First Congregational church of Berkeley went on Tuesday to Reno, Nevada, to meet him there aboard the train and to convey to him as only one near to him could the sad news.

MINISTERS' MEETING.

The meeting last Monday was a union meeting, at which an organization to be known as The San Francisco Bay Missionary Union was formed.

The object of the Union is the speedy evangelization

of the world, and its activities are to be directed to the missionary phases of city, state, national and world-wide evangelization.

Every evangelical minister in good standing, residing in San Francisco or vicinity, is to be recognized as a member of this Union; also such laymen as may be nominated by the executive committee and elected by the Union.

The Rev. Dr. Gresham of the Episcopal Church was elected president; the Rev. G. A. Charnock of the Congregational Church, secretary and treasurer; the Rev. E. A. Street of the Presbyterian Church, publicity secretary. Each denomination is to elect a vice-president. The officers constitute an executive committee, which is to appoint a program committee.

Meetings are to be held once a quarter. The next meeting will be on Monday, January 30, 1911.

At the regular meeting next Monday of the Congregational ministers the paper will be by the Rev. H. R. Miles.

Among the Churches.

CALIFORNIA.

Oakland, Pilgrim.—A Sunday morning kindergarten has been established with fifteen little ones in attendance at the opening.

Fresno.—The Rev. Benjamin Gould presented his resignation as pastor of the First Congregational church of Fresno last Sunday.

Oakland, Ward Memorial.—The church has been greatly quickened and helped by the evangelistic preaching last week by the Rev. E. A. Fitch.

Alameda.—The evening congregations are increasing and there is a good proportion of men. The pastor has been giving a series of sermons on "The Triumphs of the Cross." The Alameda County Sunday School convention meets in the Alameda church November 17-18.

Catalina.—The pastor at Catalina Island is a good fisher in more senses than one. The Tuna Club at that place has just awarded Mr. Martin the prize for catching the second largest white sea bass of the season, consisting of a 3-6 Chubb rod, a German sivler reel, and 900 feet of standard line, the whole presented to the club to be competed for by W. N. McMilan of Nairobi, East Africa.

Paradise.—The church at Paradise has been greatly quickened and helped by a series of evangelistic services. led by Rev. Chas. W. Merrill of Saratoga. His work was genuinely helpful and commended itself to thoughtful people. We expect to receive quite a number of new members into the church as one result, and the church goes on with more courage and a deepened Christian life.

Sacramento, First.—Attendance has been on the increase each Sabbath for the last month or two. Evening services being largely attended by men, about equal in number to the ladies. A Men's Brotherhood has been organized and starts off well with a good attendance. Sunday school, Christian Endeavor and all other branches are taking on new life under the leadership of our present pastor who is well liked both as pastor and preacher.

San Jose.—The studies in the inner life of Jesus, entitled "The Psychology of Jesus," by the Rev. Dr. Patchell of the First Congregational Church, are proving very popular. Eighty persons, very many of whom are from other churches, are in attendance. These studies involve not so much the teachings of Jesus as **what He did and why**; his motive and purpose, and his own understanding of himself. Dr. Patchell has a similar course at Stanford among the young women students; and one among the young men, an Old Testament study on "The Growth of the Idea of God."

Los Angeles, First.—On Wednesday, October 26, Dr. and Mrs. William Horace Day arrived in this city. Representatives of the Brotherhood and the Boys' Brigade went to the Salt Lake station at 8:30 p. m. to meet them on the four hours belated train and waited until 9:45 p. m. They gave them a warm welcome and conducted them to their home. At the Sunday morning service the abundance of the gold and the white chrysanthemums fitly expressed the joy of the church to have their beloved pastor with them again. When the pastor entered the audience rose and gave him the Chautauqua salute. The kindergarten church filed in at the door on each side of the platform, marched across it and down the steps, forming a crowd the length of the platform. The subject of Dr. Day's address was "The Supremacy of Jesus Christ in the Modern World." What he heard at Edinburg and saw at the mission stations in Turkey and other places enabled him to say that the time was drawing near when Christ would be supreme in every land and nation, notwithstanding the many difficulties in the way at present. The Sabbath that they spent in Athens Dr. Day was chosen to preach on Mars Hill where the Apostle Paul stood to preach his famous sermon. He was also appointed to preach at the annual meeting of all the American Board missions in Turkey, held on an island in the Black Sea. In Boston he gave the closing address on the last day of the meeting of all the benevolent societies of the Congregational denomination| During their absence the church rejoiced that Dr. and Mrs. Day could take this trip. But they find themselves far more glad to have them at home once more, and are deeply grateful to the kind Providence that has protected them from accident and illness. The outlook for the First Church the coming months is very bright. The Church shares in the general regret at the resignation of the pastor of the First Church of Oakland. His departure will bring a loss to each parish in Southern California.

WHAT ONE OF THE SEATTLE CHURCHES AIMS TO DO.

During the year 1910 Pilgrim Congregational Church of Seattle aims to raise $10,000 for the Congregational benevolent work, distributed as follows:

For the American Board, $3,600; for Home Missions, $3,600; for the Seattle Church Extension Society, $1,800; Sunday School and Publishing Society, $200; Church Building Society, $300; American Missionary Society, $200; Education Society, $150; Ministerial Relief, $100.

According to a statement made by the church treasurer on the 6th of October, $8,984.60 had been pledged.

SEATTLE CHURCHES INVITE LABOR LEADERS TO SPEAK AT CHURCH CLUB MEETINGS.

This movement was started by Rev. Wilfred Withington, pastor of the Keystone Congregational church, and a delegate to the Central Labor Council from the Ministerial Federation.

Arrangements have made for the following named labor

leaders to speak on the subjects given in connection with their names:

"Strikes Now on, and the Strike in the Bakers' Shops," Harry Bolton, business agent Bakers' Union.

"The Machinists' Strike," James A. Duncan.

"Women and Facts About Working Girls," Miss Alice Lord, business agent Waitresses' Union.

"How the Garment Workers Keep Happy," Miss Laura Zah.

"Achievements in Legislation," Paul K. Mohr.

"Accomplishments in Sunday Closing," A. A. Gierch, agent Barbers' Union.

"Direct Legislation," Charles R. Case, President State Federation of Labor.

"The New Labor Party," Wm. O'Connor.

"Socialism, What is it?" Paul K. Mohr.

"Socialism, Prophecy and Christianity," Rev. Wilfrid Withington.

"Co-operation," Alonzo Wardall and George T. McNamara, editors Union Record.

"The Church, the Union, and the Asiatic," "God's View of Organized Labor," "Jesus, Corporations and Co-operation," "Education, Labor and Eternal Life," Rev. Wilfred Withington.

"Life in the Sweat Shops," Charles Lyell, Cigarmakers' Union.

"The Experience and Faith of a Business Agent," Charles W. Doyle, business agent Central Labor Council.

"The Central Labor Council," President W. L. Onstatt.

"The Life History of the Bakers' Union," Paul K. Mohr.

OREGON LETTER

By George H. Himes.

The sixty-second annual conference of the Congregational Churches and Ministers of Oregon met with the Pilgrim church of this city last Wednesday at 2 o'clock. Rev. W. H. Meyer, Arletta church, Portland, was elected Moderator, Rev. E. S. Bollinger, Highland church, Portland, Assistant Moderator, Rev. H. G. Crocker, Atkinson Memorial church, Portland, Scribe, and C. A. Sprague, Assistant Scribe.

A devotional service, conducted by Rev. W. B. Pinkerton, of the Eugene church, was held at every meeting. He is an excellent leader.

The first address was made by Rev. John J. Staub, the Dean of the Congregational pastors in Oregon, he having served the Sunnyside church, Portland, continuously for eighteen years. His subject was the "Message of this Conference to Oregon Congregationalism." His expression was full of hopefulness on account of the better recognition on the part of the ministry of the distinctive field occupied by Congregationalists. Especial emphasis was given to the thought that Oregon was poor soil for anything but conservative preaching, and that must be a clear-cut, definite message of the gospel of Jesus Christ. The four points which he endeavored to impress upon his auditors were as follows: Co-operation, Personelle, Brotherhood and Missions. Upon unity of effort along these lines depended the success of the church.

The second address was by Rev. W. C. Kantner, of the University Park Church, Portland, on "The Place of Congregationalism in the Religious and Civil Life of the Nation." He gave a rapid and suggestive review of the relation of the principles of Congregationalism to the beginnings of its leadership in the founding of this nation and many of the principal educational institutions of our country, and declared that there was no occasion whatever for Congregational ministers or membership to apologize for the existence of the denomination. It was not an annex to any other denomination, and was not a rope of sand, as it had been characterized by some of our brethren of other households of faith. It was a compact, coherent body of believers in Christ, bound together by the bonds of fellowship and brotherhood. "It is my conviction," the speaker said, " that we have been too modest about setting forth the work of our church. It is time that we change our attitude in that respect, instruct our congregations regarding the work of Congregationalism in its particular field of Christian effort, and magnify the opportuity which may be ours in transmitting our heritage to the future."

At the evening service, the conference sermon was preached by Rev Phillip E. Bauer, of the First Church, Salem, followed by the Lord's Supper.

The first address of the second day was made by Rev. W. D. Ferguson, Ph. D., of Pacific University. He spoke on "The Gains and Losses in Critical Study of the Bible." He said the gains were a closer knowledge of the exact text of the Bible and intent of each of the writers. The losses are the losing of that implicit faith in the Word of God as a direct revelation from Him.

Rev. Daniel T. Thomas, of Forest Grove church, spoke on "Gospel Healing in the Churchs." He said he did not believe the gift of bodily healing has been lost wholly, as in his own experience he has seen numerous cases where he believed the sick had been healed by the power of prayer. After all, however, he said he regarded the healing of the soul far more important than healing the body.

"In discussing the question," said Dr. Thomas, "great care must be taken to prevent the cheapening of religion and bringing disgrace upon the church."

Rev. George E. Paddock said that in his own experience he had ample evidence to support the belief that the "effectual, fervent prayer of the righteous availeth much." He had been a pastor for 25 years, he said, serving several churches, the average membership of which was about 200 each, and in all that time he had only 26 funerals.

Several members related experiences of their own in healing through the power of prayer. It was the sentiment of the meeting that God has given certain individuals the gift of healing, but that the power, or how it worked, could not be explained.

In this connection, the Emmanual movement, originated in Boston, was discussed, and it was decided that the doctrine that every minister has the power to cure sickness is not one to be encouraged, as it was the sentiment that this healing power rests only in especially favored individuals.

The first address of the afternoon was by Rev. W. R. Proctor, of the Oregon City Church, on "The Training of Oregon's Ministry." He sharply arraigned the method of instruction in Theological seminaries, Congregational seminaries in particular. Hebrew, Greek, and systematic theology were well taught, it was admitted, but the teaching of men how to preach—how to deliver the message they must have in order to be preachers—was shamefully neglected. It was shown that there was a large number of graduates from seminaries without pulpits, and 2000 Congregational pulpits without preachers. At present there are but three young men from Oregon studying for the ministry. There is a great demand for ministers of the right kind, but as a rule salaries are inadequate. The average salary of Congregational minister in Oregon, aside from the First Church of Portland, is $700 per year, and

that was substantially true five years ago. Prices have since gone up in every direction, but not the salary of the minister. When a minister leaves the pulpit and takes up secular work, he should not be too severely criticised. Spiritual food is well enough in its way, but does not provide beefsteak for the children. In addition to scholastic training a minister should have good business training—not that he should give attention to the business management of the church, but he should know when the business management is properly conducted. There cannot be spirituality in any great degree in any church where lax business methods prevail. There must be religion in the business of a church as well as in the business of the street, the banking house,the manufacturer or the merchant.

"The Narrative of the Churches" was presented by Rev. Daniel Staver, Registrar. In this the work of the year in connection with each church was reviewed, and in general it revealed a condition of much encouragement, as in the larger proportion of the churches there had been substantial growth in all that a church stands for in a community.

In the hour devoted to the Woman's Missionary Societies much of decided interest was revealed in the reports from both home and foreign fields, showing a wide range of most effective work.

Rev. E. S. Bollinger, chairman of the apportionment committee on benevolences, reported numerous reecommendations for enlarged work by the seven societies through which the Congregational denomination operates all of which were fully discussed one by one and unanimously adopted by the conference. As every act of this character is advisory in the Congregational church fellowship instead of mandatory, it remains to be seen what the result will be. There is not much doubt, however, but that most, if not all the churches, of the State, in the spirit of fellowship will approve the action of the conference; and such action will increase the benevolences from $6,000 to $9,100. All things considered, the adoption of these recommendations was the most important act of the conference.

The closing hour of the day was occupied by Rev. James R. Knodell, state superintendant of the Anti-Saloon League, in an address on "Oregon Dry... In this he outlined the work which had been pursued by the temperance forces, and as a result of careful estimates from workers in all parts of the Statee it was his judgment that Oregon would "go dry" on November 8th by a majority of 15,000. From what are believed to be authentic sources, it seems certain that the liquor men of the State are aroused as they have never been before, and are spending a very large sum of money to defeat the temperance workers.

The evening closed with a concert and readings by the students of Pacific University.

The morning session of the third day was opened with an address by Mr. E. B. McNaughton on "The Church and the Young man." In this he outlined the scout work for boys as a means of drawing them into the Sunday School.

The next number on the program was "An Hour of Denominational and Inter-Denominational Fellowship," with brief addresses by Rev. Benjamin Young, D. D., of thee Taylor Street (First) M. E. Church, Rev. WilliamHiram Foulkes, D. D., of the First Presbyteerian church, and Rev. William F. Reagor, of the First Christian church, all of this city.

Dr. Young, after paying a fine tribute to Congregationalism for what it had contributed to the world, said in part:

"We live in an intense age. The world does not ask what do you believe, but what can you do. Not what you have accumulated in mind or heart, but if what you have accumulated will be contributed toward the practical things of life. The age is reflected in the institutions of the age—everywhere we have restlessness, insurgency. The important thing is to solve the problems of this matter-of-fact age and make effective the saving truth. It is our business to take the doctrine of Christ and make it manifest. It is not a question of our creed. We may have 5,000 creeds and not be religious. Our lives must be shot through with the Christ saving spirit. There has been too much of unseemly rivalry in Christiandom".

In conclusion he urged the closer unity of Christian bodies.

Dr. William Hiram Foulkes, of the First Presbyterian church, spoke along similar lines, illustrating his optimistic view of the question of unity by recalling to his hearers the great gathering at Edinburgh when the high church, low church, broad church and all Protestant denominations were gathered together under one banner.

"We are cutting our power in thirds," he declared, "by our obstinacy in the matter of church unity."

Apropos of the final issue he predicted there would have to be surrenders all along the line:

"There will be 'obstructionists,'" he asserted, "and 'stand-patters,' but I, for one am not in sympathy with these. I am an insurgent and stand ready to make the surrender that the prayer of Christ may be answered and that we may be made one."

Rev. W. F. Reagor, of the First Christian church, spoke on the same theme, giving echoes of the recent Christian conference held at Topeka, Kan.

The next number was a brief address of welcome by Rev. D. B. Gray, Congregational City missionary of Portland to the five ministers who have recently entered the Oregon field of service, viz., Rev. George E. Paddack, Rev. W. C. Kantner, Rev. H. G. Crocker, Revs. Adams and Harris.

Then pursuant to a previous arrangement the State Conference adjourned for a short time, and a meeting of Portland Local Association was called for the purpose of ordaining Mr. H. J. Ojalla, a member of a Finnish church, to the gospel ministry. Mr. Ojalla was converted in Massachusetts about fourteen years ago. Soon afterwards he felt impelled to study for the ministry. After between three and four years of study he began preaching to his people, and at length became a colporteur of the American Bible Society. In that capacity he came to Portland about a year ago. In performance of his regular duties he made the acquaintance of a number of Finns and the way opened for him to organize a church, and for several months past he has had services in the Sunday school rooms of the First Congregational church of this city every Sunday afternoon. And in response to the wishes of his brethren of his native land he sought ordination by Congregational ministers, a very willing service upon their part, as upon examination Mr. Ojalla gave evidence of being thoroughly grounded in the Christian faith and capable of preaching the word to those of his nativity in their own tongue.

The afternoon of the last day of the conference was given up to representatives of the National Societies. Rev. Howard N. Smith spoke for the C. S. S. and P. S., of which he is the superintendent for the State; Rev. George

W. Hinman of San Francisco spoke for the A. M. A., of which he is the superintendent for the Pacific coast; Rev. H. Melville Tenney of San Francisco spoke for the A. B. C. F. M., of which he is the Pacific coast superintendent; and Rev. George E. Paddack spoke for the C. H. M. S., of which he has recently been appointed superintendent for Oregon.

The conference closed in the evening with a brief address by the Moderator, Rev. W. H. Meyer, an address by Mr. William H. Lewis, a prominent worker in the Congregational Brotherhood, the subject of which was "Congregational Men and Congregational Work," and the final address was by Rev. Luther R. Dyott, whose subject was "The Message Laid Upon Our Hearts.

Among the items of business transacted were the nomination of Rev. L. R. Dyott, D. D., of the Portland First church, as a corporate member of the American board of commissioners for foreign missions; the election of Rev. A. R. Olds and Rev. Cephas F. Clapp as corresponding members of the conference, the passage of the usual resolutions; the selection of the Sunnyside church of Portland as the place for holding the conference in October, 1911; and Rev. Luther R. Dyott as the preacher of the conference sermon.

Portland, Oct. 30, 1910.

THE CHURCH AND THE SALOON.

Until less than a century ago the liquor interests had the tacit approval of Church and State, of scientist and humanitarian. In the year 1807 the society known as the Brethren of Christ was organized in a room over a distillery. In 1832 the Bishop of Vermont wrote a book denouncing the temperance workers as infidels and opponents of Scripture. As recently as 1866 an article written by a Congregational clergyman, and published in a Biblical Encyclopaedia of good standing, acclaimed with gusto the alleged fact that the founder of the Christian Church was a maker and user of wine, and applauded the use of intoxicating beverages as the exercise of a Christian virtue. These illustrations suggest how difficult was the progress of the temperance sentiment. They afford us reminiscent glimpses of a time when to be an abstainer was to be rated a fanatic; when there was no recognized ethical side of the temperance problem, when the deacons in the church were as likely as not distillers, and when the minister received liquor as part of his salary.

Today, as we all know, the liquor dealer is a social outcast; as we have just seen, the liquor interests, even in their least offensive forms, are an the defensive, fighting for existence. Truly a metamorphic change of attitude!—From Dr. Henry Smith William's "The Advance of the Water Wagon" in November Century.

MUIR AS BURROUGHS SEES HIM.

Probably no man who has written books has heard and felt the call of the mountains as John Muir has; they have called him as the desert used to call the old saints and hermits, and there has been a kind of religious enthusiasm in his response. He has spent nearly half his life in their solitudes, engaged in his studies, as he says, but really yielding to the spell which they early put upon him. His studies do not seem as yet to have yielded to his readers results commensurate with this large experience, but his communion with mountains has stamped and molded his spirit: You can see the effects of it in his face and in the wistful, far-away look in his eyes; he hears their call incessantly—From "The Spell of the Yosemite" by John Burroughs in November Century.

The Home.

A MORNING PRAYER.
By Robert Louis Stevenson.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonered; and grant us in the end the gift of sleep. Amen.

COLLECTING GRIEVANCES.

Just as some people collect pottery, old furniture or pictures, others make a business of collecting grievances. Have you not seen them—those people who cannot get through a day, or even walk a block—without seeing or hearing or imagining something that hurts them, or grieves them, or discourages them, or angers them? Some one said something they took as a slur; somebody's nose was turned at an angle they were sure meant a sneer; another failed to recognize them; a friend didn't follow their advice; the manager of something is not running it right; somebody did something without first consulting them.

Such people always have a grievance handy and begin to tell it the minute they get you cornered—or even stopped. The cook has run away, persuaded to leave by an envious neighbor; the clerk comes to the office too late; a rival has been telling lies; the railroad has smashed up the baggage, and so on without end. No matter what the trouble, they draw it out into a great tale of woe, and give the impression that they are dreadfully abused and mistreated.

If you could look into the mind of a person of this type I fancy you would find in each corner one of those many-shelved whatnots, and on each shelf a fine assortment of grievances which are kept turned over and rubbed up every day.

A grievance collector is not only gathering in new troubles all the time, but cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for anybody to see who will look, much as a small boy does a sore toe.

A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his dog twenty years ago—and he gets fighting mad every time he tells it. And there is a woman who has been recounting for fifteen years how a certain friend slighted her at a party; and she always adds vindictively, "and I've never spoken to her since—she isn't worth noticing, anyway."

Seems strange, doesn't it, that one should so clutter his life with silly grievances, fill his heart with bitterness and occupy his mind with wrongs, real or imaginary, long passed? The brain is one's workshop. Thought and emotion are the tools, the will is the motive power. Here we must work out the problems of todays work and of future living; here we must consider, judge, resolve; here we must face the truth and grow into its likeness.

Unless this workshop is cleared for action how can we concentrate our efforts on the things worth while? If thought is busy with silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are embittered by a constant array of sour, sore grudges, what chance is there to win that cordial liking, that feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering our boluses and dressing boomerangs to fling at imaginary enemies, what strength is left to do with might the work the hands find to do?

Out with the rubbish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them—forgive them.

Those who learn to live and work and love whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, a sweet, poised temper, turn grievances into favors—or at worst make of them jokes.

There are many things that it is foolish to collect, but the silliest of all is grievances.—W. H. Hamby.

THE GOLDEN RULE FOR PARENTS.

There are many parents who call themselves Christians who entirely ignore the Golden Rule in their treatment of their children. If the children express a wish or preference when articles of clothing are in question, such questions are always ignored, and it is the same with other belongings. Said a mother of this class in the writer's hearing recently: "Mary was determined that she would have a burnt straw when I got her new hat, but I think a white one is prettier, so I got a white one." On being questioned as to the difference in price, she admitted they cost the same, "but there is no sense in letting children be the boss."

This last is in a measure true, but when the "children" are 17 years old, as in this case they ought to be allowed some choice in their wearing apparel as long as they do not select what is beyond the means of the parents, and we are sure they will find far greater pleasure in wearing what they like than in wearing what is forced on them by the tyranny of those in authority.

Is it any wonder that a sense of injustice rankles in the minds of many children, and they find it hard to "honor thy father and thy mother," even though they feel it their duty to do so. It is fine to see children who do their full share in bringing comfort and pleasure into the lives of their parents when they are old and infirm, and the great busy world has lost sight of them, but we are sure the number of children of those who so cherish their parents would be greatly increased if all children were treated with loving onsideration when they were dependent.

If all could but say as a certain man in our neighborhood, "I can never do enough for my father to show my appreciation of his unvarying kindness. I can't remember the time that he did not try to gratify all my reasonable desires, and if they were not reasonable he told me so and why." Ah, this "why!" Why do not people give more attention to it.

If the children do something which is not right, point out why this is so, and the chances are they will not repeat the offense. If you must deny a request be sure you can give a good reason why. If you must inflict punishment on them, be sure you give the reason why, and let us ask why should you expect love and respect from your children, unless you show them love and respect, doing by them as you would wish to have them do to you.—Mrs. D. C. Corman in St. Louis Christian Advocate.

Our Young People

THE THREE OLD LADIES.

By Mary Mapes Dodge

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And, thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived upon nothing but lucifer matches;
So the world, it made her strangle and cough,
And sure as you rubbed her you set her off.

And another old lady, all sunny and neat,
Who lived upon sugar and everything sweet.
Exclaimed, when she heard of their trouble, "I never!
For the world is so nice I could live on forever."

Now, children take your choice
Of the foods your hearts shall eat,
There are sourish thoughts, and brimstone thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

MRS. SQUIRREL'S MOVING DAY.

Mrs. Gray Squirrel and her neighbor, Mrs. Bright Eyes, were talking together one lovely morning in June, in rather an excited manner.

"No," said Mrs. Gray Squirrel, very decidedly, "I shall never move. I have lived in this tree a long time. I am used to it and shouldn't feel at home anywhere else. Besides, how could I move my three young babies?"

"I only suggested it," said Mrs. Bright Eyes, "because the men are getting so close to your home. They have cut down a number of trees, you know, and it would be dreadful for you and the babies if they should cut down this one."

"Oh, I don't believe they will," said Mrs. Gray Squirrel. "I am not going to worry about it. If they come here, I shall let them know that this is my home and that I don't intend to move."

But as Mrs. Bright Eyes started for home, Mrs. Gray Squirrel looked sharply down through the green branches of the beautiful tree to see how near the men really were. She saw them not far away, and lying on the ground were a good many trees.

Mrs. Gray Squirrel and Mrs. Bright Eyes with a number of other squirrel families, lived in a beautiful park in the center of a large city. Trolley cars ran near the edge of the park and there were crowds of people coming and going; but the squirrels did not mind, they were used to

them. Ineded, every night and morning people passed through the park on their way to the big buildings in the busy part of the city and back again, but the squirrels were not afraid,—not a bit of it, there were too many friendly hands held out with nuts in them for them to be afraid.

And, when on some days there did not seem to be many nuts, the squirrels knew that in little boxes nailed to the trees which had queer signs on them they could not read, but which said "Food for the squirrels," they could find something good to eat.

So they were happy and contented; and, even when they heard trees falling at the edge of the park and saw groups of men with axes and picks, they did not feel frightened. They did not know a street there was being widened and that trees had to be taken away.

A few days after Mrs. Bright Eyes's visit, Mrs. Gray Squirrel had a very busy morning. She had given the three babies their breakfast and had put them to sleep, when she discovered there were no nuts in the pantry, so she hopped on a low branch, and looked up and down the paths; but, as no one was coming her way, she ran down the tree, then along the ground till she came to a tree where a box was nailed. In a twinkling she was looking into it. Yes, indeed, here were nuts! And, putting one in each cheek, she ran quickly home, put one of the nuts in the pantry ready for lunch, and then sitting down in front of her door, she curled her bushy tail over her back, took the other nut in her little paws, and commenced eating it; then she peeped at the sleeping babies and decided to take a nap herself.

She had not slept long, however, when she was awakened by men's voices beneath the tree. "I do wish they wouldn't talk so loud," she said to herself, "they'll waken the babies."

But the talking did not stop. Some one seemed to be giving orders, and then the tree suddenly shook and trembled as if something heavy had been thrown against it, and there had been; for, as Mrs. Gray Squirrel hastily put her head out of her nest, she saw a man with his arms above his head in the act of bringing something down against the tree. It had a long wooden handle with a bright, shiny piece of steel at the end: she knew what that was—the thing they cut down trees with. Her heart nearly stood still. The man brought it down and again the tree shook dreadfully. Of course the babies were awake by this time, and it didn't take mother squirrel long to make up her mind. Of course she wasn't going to have the tree cut down where she lived. So down she came to a lower branch, talking as fast as she could in squirrel language. Chatter! Chatter! Chatter!

"What are you men doing? Don't you know I live here? Don't you know I have three babies up here? You mustn't cut this tree down! It belongs to me! Go away!" she said as plainly as could be. She jumped from limb to limb until she got as low as she could, chattering all the while and jerking her tail threateningly toward them. Then a man saw her. He hurried up to the man who was cutting and made him stop and look at Mrs. Gray Squirrel. How excited she was, and when she found the men heard her, she scolded roundly, then running back to her babies, then back again to the men, she continued louder than ever: "Don't you see I have three babies here? They are only little things. Don't hurt them. Go away!" The men seemed to understand squirrel language, for one of the men climbed the tree, took a look in her nest, and called down: "There are three of them up here,—little fellows!" Then they both went away.

"There," thought Mother Squirrel, "my talking did some good; there's nothing like coming to the point and saying what you mean."

In a little while though, she heard the voices again; and, looking out, she saw a third man had returned with the two she had first seen. They were smiling and looked very friendly, but Mrs. Gray Squirrel thought she had better tell that new-comer what she had told the other two. So down to a lower branch she jumped, talking as excitedly as before. One man seemed to be telling the other two what to do; then they commenced to climb the tree, bringing ropes and long, flat, shiny steel things that had notches on one side. Mrs. Gray Squirrel didn't know they were called saws. Mother Squirrel's home was in a hollow limb high in the tree, between two large branches. The men sawed the tops from these two large branches and tied a rope around each, then they saw the big hollow branch below Mother Squirrel's nest. The little home wasn't hurt a bit, but had been cut right away from the tree. Then the little home, mother, babies, and all, was lowered to the ground by the ropes; and then the men scrambled down the tree. I don't believe there has ever been a more astonished squirrel. Some of the time she stayed down in the nest with the babies, for she wouldn't leave them, oh, no! Then she would come up and talk to the men. She watched them closely with her little black eyes and talked very fast; in fact, she couldn't seem to stop talking. The men laughed and talked, too; and, when they lifted the heavy branch and began to carry it farther back among the big trees in the park, Mother Squirrel sat up on the edge of the nest, determined to see just what they were going to do. When they put it down under a large tree, she darted down to her babies. Soon she felt they were all being drawn up in the air. Peeping cautiously out, she found that she was up in a big elm-tree, and the men were tying her nest fast to the tree; they did it very carefully, so that the home could not fall.

"Good-bye, little squirrels!" called one of the men as they went away. "Go right on with your housekeeping. We tried not to disturb you very much."

Mrs. Gray Sjuirrel could hardly believe her eyes. Here she was with her babies, safe and sound! She was so astonished and so thankful that she did not hear the axe cutting down her old home nor the crash of the tree when it fell. That night she and her babies slept soundly after the excitement of the day, and the next morning, when Mrs. Bright Eyes came to see her, Mrs. Gray Squirrel told her all about the moving, and then she said: "I think it is well to move once in a while, one gets a new view of men and things."—Margaret S. Van Der Veer, in the Churchman.

That the liquor habit is losing its hold and that temperance is showing a decided advance in the evolution of our national life are claims that the optimist is fond of making. The facts in the case are vividly set forth in an article by Dr. Henry Smith Williams in the November Century, from which it appears that the campaign against alcohol is scoring a success not only in this country but in Europe as well.

Mother Bird—"Run along and play now; but be careful you don't get run over by any of those flying-machines."—Metropolitan Magazine.

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